

UNITY.

FREEDOM, + FELLOWSHIP + AND + CHARACTER + IN + RELIGION.

Vol. XV.

Chicago, June 13, 1885.

No. 11.

THE SONG OF THE REFORMER.

What though I faint? I cannot fall!
Upheld am I by strength divine.
I still shall stand, though vanish all
The human helps I fancied mine.

With joy and peace, and rest 'mid strain,
They cannot know who seek but ease,
I make of truth eternal gain,
And aid her blessed ministries.

Who on His Rock serenely stands,
And speaks His word, and works His will
Counts less than loss the loves and lands
That else were his, or had been still.

To feel, within, the Spirit's thrill,
Prompting to deeds of highest worth;
To know the impulses that fill
The mind new knowledge to unearth,—

To watch the growth of precious seed,
To hear the songs of risen souls,
What rich reward for toil and need
And sacrifice! Let other goals

Win who will seek; be mine to gain
The heights they reached who here have
stood,
And, counting other life but vain,
For this poured gladly out their blood!

E. R. CHAMPLIN.

WESTERLY, R. I

The Antioch College anniversaries occur next Wednesday, June 17, and those of the Meadville Theological School on the Thursday following.

The senior editor of this paper knows where a few children under twelve years of age can be boarded, mothered and schooled with wholesome surroundings, wise methods and reasonable prices.

Prof. Curtiss, of the Union Park Theological Seminary, in *The Dial* for June, warmly commends the Revised Version, and predicts that in course of time it will doubtless supplant that of King James.

A correspondent sends this good suggestion: "The idea in Mr. Gannett's Blessing on the Day suggests Goethe's remark that one ought to try each day either to read a fine poem, see a beautiful picture or hear a piece of music. Why could not UNITY readers, who are interested in it, make notes in their

readings of suitable selections, so that when *the* person is ready to compile the needed book, aid could greatly be rendered through these notes, which, perhaps, UNITY would publish?"

R. H. Stoddard, in the *Book Buyer* for June, has some high praise of Edith M. Thomas, the Ohio poet. He says that "if Mrs. Browning was the daughter of Shakspeare, Miss Thomas is the sister of Keats."

An exchange fancies that "the reason the disciples were directed not to take purse or scrip, was to emphasize the fact that their necessary support was to come from those whom they taught." Hereafter this would be a good text for the sermon just preceding the annual business meeting of the church.

We learn that before eyes there were eye-spots. When we see in persons rude attempts towards achieving something in the way of thought, or thought expression, we recognize the forerunner of some grand thinking to surprise the world generations hence—the eye-spots before the wonderful organ of vision.

The Living Church in a well-pointed criticism of our position from an Episcopalian stand-point, admits that "questions of faith are not to be decided by a majority" and that "Athanasius was once almost alone against the Unitarian Arians, but Athanasius was right." Perhaps it takes a majority vote to prove the last assertion.

A Brook-farmer, a woman-suffragist, a Unitarian, a spiritualist, a free-religionist, an Episcopalian, and a Positivist, all had their speech on the platform of the Free Religious Association, May 29. But perhaps the most impressive words were those of Rev. Heber Newton, showing that it is not godlessness that constraineth the Nihilist and the Socialist, but the very love of God.

A prominent Boston Unitarian is reported to have said recently, "The West is nothing to me. When I speak of the United States I have in mind simply what lies east of the Alleghanies." It would be well for this excellent gentleman to make a journey across the continent, and thus broaden his ideas concerning his country and nation. Such Unitarians, it is to be feared, look upon the liberal faith as merely a New England notion. In such hands the Unitarian gospel would soon degenerate into one more petty and rival sect in Christendom. An earnest missionary enthusiasm can alone save it from

such a fate and elevate it to the dignity of a trans-continental faith. Fortunately for our cause this zeal is the prevailing sentiment among the Unitarians of to-day.

An article, by Prof. C. C. Everett, in the *Andover Review* for June, on "George Eliot," and a little leaflet, by Chas. G. Ames, on "The Two Marriages of George Eliot," present most helpful and just estimates of this tender, noble woman, with some wise comments upon some of the delicate principles related to the story of her life.

Our headquarters at 135 Wabash avenue, the editorial *sanctum*, and several other Unitarian spots in this city have been made more radiant than usual this week by the presence of our yoke-fellow, F. L. Hosmer, of Cleveland, who looks almost well. He is on his way to the mountains from whence may there come much strength to him.

The Independent thus sums up its tribute to Victor Hugo, the Great Heart, not only of France, but of the nineteenth century: "The red blood of health and purity never flowed stronger in the veins of the Saxon than in his. He was one of the great souls who successfully exemplified that dignity and worth of human nature which he taught."

James Freeman Clarke, in a recent number of the *Christian Life*, in an article entitled "Christians are those who Desire to be Good," states forcibly the position dear to many of our readers, and the idea which was and is the inspiration of UNITY. He says: "What was the philosophical or doctrinal creed of Matthew when he quitted the custom-house to become a disciple? The qualification of a disciple then was the same that it is now—not belief, but teachableness."

The Unitarian Review for June continues its brightening career. Mr. Savage's "A Scientific Basis for Religion" is the opening article. This was first delivered before the Free Religious Association, and latterly republished from the *Review* in the "Church-Door Pulpit" series, and is soon to be enlisted as a permanent missionary in the "Unity Mission" series. The review of current literature is exceedingly rich. The notes of N. P. G. are fearless, suggestive and appreciative of the best things.

The time of the Summer School is approaching. To the busy teachers who want to add a touch of inspiration and fresh thought to their professional life during their summer vacation, we commend the notice of the "Eau Claire Kindergarten Association," in another column. We have great respect for the "system" in its completeness as applied to the training of children, but we think that Froebel is but poorly understood, if his chief value as an educator is to be inseparably connected with certain "gifts and games." Rather does he stand primarily for certain principles and methods which a wise teacher ought

to apply in any class-room from the primary room of a crowded city public school up to the lecture-room of a college professor.

Rev. C. G. Howland, of Lawrence, Kansas, in a sermon on "Worldly Virtues," recently published, finds his hope in "some system of practical training where the worldly virtues may be brought out and cultivated. No better service can be rendered to the race than this; here is the place where all our wisdom and our charity may be engaged, and glorious will be the day when great fortunes are used and statesmen and philanthropists unite in helping the weak to know the primary and prudent virtues."

We believe with George Eliot that there are still "higher possibilities than the Catholic church or any other church has yet presented." Those who have "strength to wait and endure" will find that a greater hold on immortality, a profounder faith in God, and a richer ritual is to come out of the free spirit that makes right living the glad basis of all church life as it is now the only practical test of religious excellence, than has ever come out of the attempts to found religious unity upon an intellectual affirmation or a theological statement.

The Religio-Philosophical Journal has another heavy piece of exposure and purification on hand, namely the pricking of the "Madame Blavatsky" balloon. It seems quite clear that this priestess of theosophy has been striving to establish a faith in spirits by some very dexterous material manipulation. See the above paper for June 6. This is a high, but sad and thankless task that our exchange is called upon to perform so often. Oh! that we might more feel that it is ~~more~~ the mission of religion to lead men to do divine things, that they may feel that God is a reality, rather than to argue his existence and to prove his being; that it is religion's mission to show how much better it is to live worthy of immortality than to demonstrate immortality to the unworthy.

Our esteemed cotemporary, *The Universalist*, contains a very instructive column written by Hattie Tyng Griswold, upon the ten great novels which have been so much discussed in UNITY. Of the ten selected by vote she says, "this is certainly a noble list, but the separate lists of the eighty different people contain several which I think superior to it; the average opinion in this as in other matters, not being as high as the highest." After referring in an approving manner to Emerson's rule to read only famous books, and to poet Rogers' saying that whenever he saw a new book advertised he read an old one, she gives the very admirable advice to all young readers to seek the thoughts of great men in their own books, not in what men have written about them. She says: "I have been particularly struck with this thought in reference to the modern scientific writers; so many books have been written about Darwin and his theories that the matter which was originally a simple one now seems complicated and

vexatious. I know of readers, and I presume there are many, who have read a great many volumes about Darwin's opinions, but have never read his books, and who have a vague idea that they could not comprehend them. If you want to know about Darwin, read Darwin himself; any person of ordinary intelligence can understand him, and, I think, much better if they do not befog themselves with too many disputatious treatises upon him. And so with all things. Life is too short to be spent with the commentators; go to the great sources of inspiration for yourself, O young readers!" Amen!

The Episcopal Council in the Diocese of Chicago recently voted down a proposition to allow women to vote at parish meeting, the clerical vote standing eleven for to twenty-four against. All praise to the eleven who inside the "establishment" dared vote against the Apostle Paul on a nineteenth century question! The words of the great apostle of the first century, "Let the women keep silent in the churches" were quoted in the discussion, but they did not prevent the eleven from seeing the gross injustice of debarring those most active in the support of the church from the right to cast a vote in its interest.

Literary Life, published by the Elder Publishing Company, of this city, for June, contains an interesting account of Joaquin Miller in his cabin home at Washington. Mr. Miller is to begin in the August number a serial poem in this magazine, in which are to be discussed some phases of Southern life and sentiment. This magazine, now in its third volume, seems to us a hopeful child and promises to become a real help to the cultivated life in the great western field. The table of contents in each number grows more attractive and its merits seem to exceed its pretensions—a somewhat rare characteristic among us boastful people of the West.

The *New Church Life* does not advocate prohibition as the best means of temperance reform, denying that its fruits are good, and quoting Swedenborg to the effect that in the spiritual world liquors are given as a reward for diligence. In spiritual London it seems the seer found wines and beers—"I inquired, also, concerning the liquor named punch, and they said they have this liquor also, but that it is given only to those who are sincere, and at the same time diligent."

It seems a little curious to an outsider to find this soberly quoted as an argument, in this age, against prohibition; but so it is, and, after all, isn't it about as good as "strong drink is raging" is, when quoted on the other side?

An exchange, in announcing UNITY's change to a weekly, characterizes it as a 'half-literary and half-religious journal.' We aim to be wholly religious, but that cannot be secured in these days without being at least half literary. For the spirit revealeth itself in literature and in art, in more subtle and helpful ways frequently than it does in the prob-

lematical discussions of the theologians. Not disputation, but inspiration, is what the toiling and struggling men and women immersed in the outward cares of life most need in the columns of their religious paper. Not debate, but affections and aspirations, open the gate beautiful.

"I can always leave off talking when I hear a master play."

Welcome to Mr. Potter's book,—his "*Twenty-five Sermons of Twenty-five Years*." He is our latter-day Channing. Large, clear, calm thought; always the wide horizon, always transparency, always the upper air. No book of pictures and parables and personalities, with the glancing lights and shadows that make poetry,—lacking by so much; and the passion in it an enthusiasm for principles, for truth and righteousness,—*merely* that! So it will feel cold to some. Yet this thought, so balanced, rounded, prints itself easily on the mind; and to do this takes "imagination," too, and of a rarer kind. It is the Quaker's imagination, or the scientist's. Mr. Potter by blood is Quaker, and by order of mind is scientific; and a book dealing with things of the Spirit in the manner of science is sure to-day of welcome deep, if not wide. He is,—like Channing, again, in this,—an unorganized Unitarian, whose word carries a certain organic and prophetic power. Many are trying to speak that same word to-day, more are thinking towards it, and the coming generation is likely to say, "This is the very substance of our Unitarianism." The book will be noticed in another number. This is but greeting to it. W. C. G.

Rev. C. W. Wendte, of Newport, in his speech at the annual meeting of the Unitarian Association, at Boston, defined Unitarianism historically as a "re-birth of the spiritual and liberal religion of Jesus of Nazareth, freed from the accretions which had gathered about it in the course of the centuries, and amplified with the growing knowledge and insight of modern civilization, and pointed out the three ways in which such a religion could be spread, viz., by the efforts of its traveling missionaries and teachers, by the quiet propaganda of its churches, and by the dissemination of its literature, dwelling especially upon the latter agency as of instant value to us. He closed with an appeal for a \$50,000 publication fund, as the next step forward in the life of the denomination." We second brother Wendte's motion for a Publication Fund, but we must begin with a man to raise and administer it. There is no missionary power in dollars except when there is human soul back of them and ahead of them. Given a "Chaplain McCabe," then comes the Methodist Building Fund, and the one new church every day in the year. Funds follow and not precede missionary movement. The pioneer goes first, then school-house and churches follow. Let us push the printed missionaries we have and one of these days a man will appear who believes enough in the \$50,000 Publication Fund to create it. The secretary to wisely administer such a fund is of more importance than the fund. Let us find the one and the other will follow.

"OUR SPECIAL OFFER"

AND A LETTER TO YOU.

Last week UNITY stepped out to the world with a "Special Offer" printed on its face, and carrying lists of "Premiums" in its inside pockets. In this issue the Book List, revised and somewhat enlarged, appears again; and by way of farther explanation the editors print the following letter, asking each and every reader of the paper to consider it as addressed to *him*. It has been written specially to go to certain comrades east and west, to convert them into fellow-workers with us in behalf of UNITY—this not for our sake, not chiefly even for UNITY's sake, but for the sake of that Faith and those Principles which UNITY tries to represent in the west. But every one of our subscribers, east as well as west, is a comrade in that cause, and so the letter belongs all round the circle, to *you*, and *you*, and *you*! And is it not answer-worthy?

UNITY OFFICE, 135 WABASH AVE.,
CHICAGO, JUNE 10, 1885.

Dear Sir:—Our western paper, UNITY, after seven years of life as a fortnightly, has now (May 1, 1885) become a weekly. It is practically the first weekly paper of our Faith ever published west of New York city. There will be no change in price (\$1.50 yearly). UNITY will still try to deserve its motto, "Freedom, Fellowship, and Character in Religion"; still try to be the voice of a Unitarianism that to some seems over-bold, a Unitarianism that dares much because it believes much—believes so much that it puts a spirit and a principle above all formal names and doctrines whatsoever. To find the unity within conflicting dogmas; to expel error by affirmation rather than negation, by holding high in the open the truth with which the error cannot co-exist; to emphasize the abiding elements of all religion—love, justice, truthfulness; to make thought worshipful, and worship so free as to be inevitable,—these have been the aims of our little western paper, and these will be.

Mr. Jones remains editor in chief, but is now to have his labor, responsibility and privilege shared with him by Mr. Utter and Mr. Blake, while the rest of the committee have clinched their promise to help editorially, by a financial forfeiture each time they fail to do so in due turn. The editors and their associates pledge themselves to new efforts to make the paper earn good fortune by good service.

It now remains for friends west and east to do *their* part,—to stand by us, the workers, and by aid at the subscription point to help put UNITY at last on a self-supporting basis. Self support *this* year; then on and up to something better! The first weekly organ of our Faith and Principles ever published west of New York,—a generous, prophetic organ if we can make it so: as *that*, apart from any good or pleasure it will give one's self, it is richly worth supporting each year with three missionary half dollars. Help it all you can without injustice to other nearer interests. If you have not yet subscribed for it, will you do so now? If you are a minister, or interested in some church, will you read carefully the inclosed "Offer" with the accompanying lists, to see if it

cannot be made to serve your church-work or Sunday-school as well as UNITY? If you are not a minister, will you still read it carefully? It may contain nothing for yourself, but some friend of yours, at your suggestion, might win good books for his or her small book-shelf by doing work with us for that which we are working for. Christmas time is coming too, and no book on our list but has good Christmas value in it.

We hope this year to place a thousand (1,000) new names on our subscription list. Will *you* try to send some of them? The last of the "three points" at the end of our "Offer" says that specimen copies of the paper shall be sent to aid your trying, if desired.

J. LL. JONES,
W. C. GANNETT,
For the Publishing Committee.

A CARD TO READERS OF UNITY.

FRIENDS:—Circumstances make it seem wisest for me to sever my brief editorial connection with UNITY. A word of explanation therefore seems due.

When, several months ago, the question of changing this paper from a fortnightly to a weekly began to be discussed, it was felt that there must be a larger editorial staff, in order to make the change practicable. I was asked to form one on such enlarged staff. I reminded the friends who asked me, of what they already knew, that in some matters, to me important, I was not in harmony with them, and, of course, if I became editor, I must be free to express my own personal convictions upon all matters, these included. Upon a written agreement to that effect my name appeared in the first weekly issue as one of the resident editors. Since then things have taken a somewhat new and unexpected turn. My report, made at St. Louis five weeks ago as Secretary of the Western Conference has awakened much discussion. This I cannot regret; for I believe that a thorough consideration of and investigation into the condition and needs of Unitarianism in the West, if it can only be made in the spirit of candor and real truth-seeking, will do great good. Several articles, called out by my St. Louis report, have appeared in these columns, which, if I remained on the editorial staff, I should feel that I ought to answer. Further, I should feel that I was shirking responsibility and deserting what I believe to be truth, if, in my editorial writing, I did not, to a greater or less extent, support the views and general line of policy which my report sets forth. But to do this would put me in antagonism with my brother editors, whose views, as I have already said, differ much from my own. In the interest, therefore, of peace, and to free myself from responsibility for utterances in the paper for which I ought not to be held responsible, I withdraw from the editorial position which I have held.

J. T. SUNDERLAND.

CHICAGO, June 8, 1885.

We sincerely regret the circumstances that seem to make it necessary for our comrade to offer the above resignation, and wise for us, his associates, to accept it. We are sorry that that should seem to

him dangerous which to us seems hopeful, and that the open policy of UNITY from the beginning to the present could not permanently command his confidence and secure us his co-operation. We remember with thankfulness his kindly offices to UNITY in the past, and we fully appreciate his solicitude for the Unitarian name and movement which we all love. It gives us great pleasure to assure our readers that the difference is one of opinion only; and we trust that personal respect and good-will have been but heightened by the frank difference in judgment. We hope that Brother Sunderland, now that he is relieved from all responsibility for UNITY's spirit and purpose, will, besides all use that he may make of these columns for his official work, still feel as free to speak his word as heretofore. But we think our subscribers will agree with him and ourselves, that, in so small a sheet as ours, it is unwise to try to solve by repeated discussion from week to week that which only time, experience and life-arguments can decide. UNITY was not established for controversy, but in a small way to help the soul find its freedom and to live religiously in that freedom, when found; to help along a missionary work in the West on the line of its motto, and to make the Western Conference a cheerful and inspiring home for the widest range of religious thought and feeling. We shall still strive to make our UNITY the thing that will unite our retiring brother to us and with us more firmly than ever.

J. LL. JONES.
DAVID UTTER.
J. VILA BLAKE.

THE UNITARIAN OUTLOOK.

The American Unitarian Association celebrated on the twenty-sixth of May, the sixtieth anniversary of its organization. The occasion was justly considered by our religious fellowship to be one for rejoicing and congratulation at the assured prosperity and enlarging usefulness of this honored representative and center of our denominational interests. Its faithful service in the past, and many recent testimonies to the broad and earnest spirit which actuated its managers, have won for the Association the ever-increasing confidence, sympathy and support of the united Unitarian body. It has reason to felicitate itself upon that substantial unity of opinion and harmony of counsels which characterize our Unitarian fellowship at the present day, and which it has done so much to make possible.

It sees opening to it in increased measure opportunities for exercising a beneficent influence on the religious and social life of America. It welcomes new and powerful allies in the science and philosophy, literature and art, and the politics and humanities of our time, as well as in the broadening thought, and freer, braver speech of many within the prevailing and orthodox churches of the land. Beyond all, however, it should feel encouraged to persevere in its work of upholding and spreading the principles of a liberal and spiritual Christianity by the re-assuring evidence that the Unitarian body is at length awakening to its denominational opportunities and duties,

and gradually kindling with that missionary ardor in which it has been too much lacking throughout its earlier history. The recent series of meetings held in Boston, during anniversary week, has been especially remarkable for the testimony it gave that the intense and unreasonable distrust among Eastern Unitarians of any denominational measures which savored of proselytism, is fast being outgrown.

Unitarians, East and West, are beginning to realize that propagandism is an inherent and essential attribute of their faith. Unitarianism is, above all things, a missionary enterprise. It aims to make its principles the common possession of all men. It is not merely one more sect in Christendom. It is one distinct from all the others. It holds a different philosophy of the genesis and nature of the world-order; a different conception of the character and purposes of God, and of his ways of dealing with mankind; a different interpretation of human nature and the foundations of morality, a different reading of tradition and scripture; a different basis of church organization and order of worship. In these distinctions lies our reason to be, and the nerve of our missionary endeavor. The work of Unitarianism will not be done until there exists in every city and hamlet throughout the land a church, which, under our own or some other name, preaches this gospel of reason and character in religion, a church founded on liberty, law and love.

C. W. W.

Contributed Articles.

CLEOPATRA.

What shall we leave behind for men to sing,
We of the Western world who live to-day,
Whose quiet feet in Duty's paths would stray,
Power such as thine, a feared, an untried thing,
O beauteous Queen whose wondrous praises ring
Down the long years in ever-widening fame?
The fear of nations was thy charmed name;
And joy of man—thy glance supreme would bring
His glowing heart captive to that proud face!
And they have christened thee the deathless queen;
Thee, song unwearied sings, and marbles praise,
On melting canvass still rapt dreamers trace;
What shall we leave behind for men to sing
Whose feet are set in quiet Duty's ways?

A. M. G.

THE DEVIL.

Tell me not that the world's long-time idea of a devil is all a myth. In truth, the Satan of the Bible,—the Adversary of Job, the devil with which Jesus is said to have contended in the wilderness, *and which he overcame*, the devil which Peter was to fear, and which was to sift his character as wheat,—lives still, and is active in the world. We all are, in some sort, under its sway. It is that *natural depravity* in man, that tendency to weakness, to selfishness, to folly, to unrightful ambition, to cowardice,—which

entices a man daily and hourly to his fall: a depravity *inherent in man's nature*, as the accompaniment of his low origin;—a depravity, then, indeed inherited from "Adam"; from the far progenitors of the race; and handed down through all of Adam's descendants, even through our own fathers and mothers: in part added to, supplemented, multiplied, by our own frequent passive obedience to its promptings.

This is the *real* devil, which robs man of his rightful peace and happiness—the devil which the human race is slowly overcoming and putting beneath its feet; the devil of the base promptings of the lower self; the devil of the yet untutored body, which enslaves the mind and holds in check the Godlike will.

The mind in man, the spirit, the soul, the higher nature, the will,—call it what you please,—that is the true man-part of us; that is the true God-part of us. All the rest is of the earth earthy; all the rest is of the animal—the beast.

All men are tempted. All men are sifted, as wheat. But temptation and sifting, if men only work aright, mean growth and blessing. If men work wrongly, and let passions and selfishness and hatred rule them,—this indeed means growth also, but growth downward. Would that men might recognize the fact that humanity, whatever it has been in the long past, is *now*, in essence, and in its truest nature, *spiritual* rather than carnal. But as the child learns to walk only by at first stumbling, so spiritual growth and spiritual perfection are attained, under the present order of things in the universe, only by fierce conflict with the low and the vicious and the bad; only by continuous heroic contact with evil. "He that would win heaven," truly said John Bunyan years ago, "must run for it."

JAMES H. WEST.

THE BOSTON ANNIVERSARIES.

[A communication concerning the Boston meetings, received after we had gone to press last week, contained the following items of interest to our readers not anticipated by the notes of the meetings already published in these columns.—EDITOR.]

The music at the missionary meeting Wednesday evening consisted of selections from Gounod's Redemption, beautifully sung by a small chorus. It would have been difficult to find anything less suited, however, to the character of the occasion. This sweet and sensuous music and invocation of the virgin were entirely out of keeping with the virile, rational and Protestant faith uttered in the addresses. Shall we ever learn how to make our art serve, and not rule our churches! * * The Sunday-school meeting was crowded, but nothing of unusual interest was said. The venerable association and ecclesiastical traditions of King's Chapel were in everybody's mind, and permitted no utterance that was not staid and conventional. Even Ames and Savage seemed overawed. The conference meetings held in the same place were, however interesting and helpful.

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Rev. Heber Newton, at the Free Religious meeting, spoke with rapid and intense earnestness on "Socialism in its Religious Aspects." In the morning ses-

sion of the association the notable word was a paper on the "Scientific Basis for Religion," by the Rev. M. J. Savage. It was a powerful affirmation of the reason and right of religious ideas—God, duty and immortality. By most of the audience it was greeted with great applause, but the agnostic side of the association were naturally less pleased with it. But Savage is a born believer, and all his intellectual excursions are in search of a firm foundation for his faith.

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But the height of vision on anniversary week was reached on Wednesday morning when the Rev. Francis Tiffany read in the Arlington Street Vestry, before a Unitarian Ministerial Conference, an essay on "The Sensible and Tangible Foundations of Religion." The attendance was the largest ever known at such an occasion; over 160 clergymen being present. The enthusiasm with which Mr. Tiffany's paper was received your correspondent cannot hope to make as tangible as that brilliant man made religion to his hearers. Mr. Savage declared it to be the finest essay to which he had ever listened. Mr. O. B. Frothingham was roused to make a strong and eloquent speech, and everybody was unanimous and happy in indorsing the speaker's appeal for more emotional life and a more searching address to the conscience in our preaching.

The Study Table.

SELECTED POEMS FROM MICHAEL ANGELO BUON-ARROTTI, with translations from various sources. Edited by Ednah D. Cheney. The Heart of Michael Angelo, this little bookful of madrigals and sonnets might be called; his heart revealed between his sixtieth and seventieth years, those years in which he knew Vittoria Colonna,—years when the Judgment Day was swarming and St. Peter's Dome was moulding in his brain. "Enamored of the divine spirit of Vittoria Colonna,"—a co-temporary writes: of her *spirit*,—whoso would understand, perhaps, might read our own Emerson's "Initial, Daemonic, and Celestial Love." His love, his self-regrets, his inner and illumined solitudes, his ideals of art and life, his thought following friends dead, his aged thought before his own death,—it is worth while to read Michael Angelo's word on themes like these: *sculptured* words, too,—as the scribbled sketches, the corrections and the torsos of the sonnets show. Artist in all things! Mrs. Cheney has done doubtless well both in her choice of translations and in those translations which she herself has made or laid it on her friends to make for her: and yet one who does not read Italian reads these poems feeling that he loves that which makes them most wonderful and Michael Angelo's,—that Michael Angelo of whom one wrote, "Others speak words, he things!" When one would try translation, what tempts most baffles most; just that escapes which charms—the master's touch upon the *form*.

But read the book, all who would know the four-fold man, Sculptor, Painter, Architect and Poet. [Lee & Shepard, Boston.] W. C. G.

A MARSH ISLAND. By Sarah Orne Jewett. Miss Jewett's fame as a delineator of New England scenes and character is so securely established, that not much that is new remains to be said of another work from her hands. *A Marsh Island* opens with a simple, but carefully wrought description of an August afternoon on a road in Sussex county, and a city artist's enjoyment of the picture it affords, who coming in familiar vacation contact with life at the Owen farm, with the June-hearted, sweet-faced Doris for its chief attraction, seems to find his fate inextricably mingled with that of his rustic acquaintance, which he with difficulty unwinds again. A story of simple plot and incident, whose merit lies in the perfect naturalness of the telling. [Houghton, Mifflin & Co., Boston. \$1.25.] W.

BOOKS RECEIVED.

THE PHILOSOPHY OF DISENCHANTMENT. By Edgar Evertson Saltus. Boston: Houghton, Mifflin & Co. 1885. 12mo, pp. 233. \$1.25.

ABBREVIATED LONGHAND. By Wallace Ritchie. Suggestions in Punctuation and Capitalization. Two pamphlets, pp. 16 and 24. Each 25 cents.

TWENTY-FIVE SERMONS OF TWENTY-FIVE YEARS. By William J. Potter. Boston: George H. Ellis. 1885. 8vo, pp. 426. \$2.00.

GEORGE ELIOT'S TWO MARRIAGES. An Essay by Charles G. Ames. Philadelphia: 1885. Printed and sold for the Friendly Society. Price 10 cents.

LESSONS ON THE LIFE OF ST. PAUL. By Edward H. Hall. Boston: Unitarian S. S. Society. 1885. 16mo, cloth, pp. 115. 35 cents.

Little Unity.

KEEPING THE COLT.

A TRUE STORY OF A PLUCKY BOY.

We were down at Cousin Eva's wedding. Sister Dell, who had been there several days and knew just how tired Aunt Angie was, thought as many of us as could ought to go home on the evening train, especially as she and Baby Jule were home-sick, for they had been away from Papa George four whole days.

Pa thought us rather foolish; but, good, kind father that he was, he always helped us to do anything we set our hearts on, if it was not too unreasonable. So we got Uncle Smith's wagon and farm team, and with little Charlie to drive and pa to hurry them up, started for the depot, a mile away.

There was a little colt following, and when we were about half way there it saw a horse going the other way that it took for its mother and scampered after it.

There was no time to lose, and pa asked Charlie if he thought he could keep track of the colt till we got back. The little fellow slipped down out of the wagon without a word, and we hurried on.

The train had been gone twenty minutes. Then pa asked if we hadn't better give it up, as the horses were tired and the engine had so much the start. Of course we all laughed and went back, looking all the time for Charlie and the colt.

The anxious mother kept whinnying every few seconds, and we were afraid it was lost, for we were a good way past the place where it left us, when we heard a coltish whinny in reply, and pretty soon we saw them, Charlie and the colt, he with his arms around its neck hanging on with all his might, while the colt made it as hard for him as it could.

"All right! Here we are, my boy," called pa, and helped him in.

"Was he very hard to hold?" we asked.

"I'm pretty sweaty," was all Charlie said; and after a while he added: "The colt is pretty sweaty, too."

But we all thought him a faithful, plucky little fellow. It isn't every boy that would have stuck to a restless colt with no thought of giving up, even though we were a long time coming and both of them got "pretty sweaty" with the struggle.

GAZELLE STEVENS SHARP.

A RIVULET.

"Books in the Running Brooks."

Waiting for a car one morning
At a muddy corner, where
Naught of beauty seemed to linger
Save the sky and spring-like air;

Watching, as I stood there, idly,
Passers-by of all degree:
Loads of merchandise, with drivers
Coarser than their beasts could be;

Business here in coat of comfort,
Poverty in abject shawl;
There, a row of laborers waiting
On the sunny side the wall.

Turning from these things, despondent,
Lo! a busy little stream—
Draining how abused a snowbank!—
Turns a corner with a gleam.

See! it runs, it pours, it hurries
With a tuneful little sound;
Could not catch the sun more gaily
Were its bed a grassy mound.

It has made itself a pathway,
Filled it with its labor-song,
Pushed all obstacles before it,
Or beside them slipped along.

Hasting from its poor surroundings
To its home beneath the sea,
Solving all life's problems, using
All it finds to do or be.

MRS. W. G. WOOD.

CHICAGO, March, 1885.

UNITY.

A WEEKLY JOURNAL OF

Freedom, Fellowship and Character in Religion.

PUBLISHED EVERY SATURDAY BY
THE COLEGROVE BOOK CO., 135 WABASH AVE., CHICAGO.

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CHICAGO, SATURDAY, JUNE 13, 1885.

NOTES AND NEWS.

WITH the June number the *North American Review* completes its seventieth year.

THE next Unitarian "Ministers' Institute" will be held in Newport, R. I., from the 15th to the 17th of September.

REV. C. K. GIBSON, late of Monmouth, Ill., is making an effort to revive the Liberal Society in Muskegon, Mich.

THE Wisconsin Conference will hold its next meeting in Arcadia, with the People's Church, June 25-28. See more extended notice in column of "Announcements."

MORE than £40,000,000 has been voluntarily expended within the last forty years by members of the Church of England in church building and restoration.

THURSDAY, June 18th, will be Anniversary Day at Meadville. On Wednesday evening Rev. Grindall Reynolds, of Boston, will preach the annual sermon before the Divinity School.

PROFESSOR BEISSO, the head of the Unitarian school in Rome, has just received a very complimentary letter from the Minister of Public Instruction in Italy and a silver medal as a proof of the esteem in which the government hold his services. Recently the king of Italy sent a gift of £5 to him for his school.

REV. DR. J. H. MORISON has recently given a series of five lectures at the Meadville Divinity School, on "The Use of the Imagination in Religion." The particular subjects were: 1. "The Function of the Imagination"; 2. "Dante"; 3.

"Shakspeare;" 4. "Goethe;" 5. "The Ideal Teachings of Jesus." The students who heard the lectures speak of them as exceedingly full of beauty and suggestiveness.

AT the June meeting of the Cincinnati branch of the Women's Auxiliary Conference a unanimous resolution was passed strongly indorsing Mr. Sunderland's report and action as Secretary of the Western Conference.

REV. EDWARD WHITE, a well-known English Congregationalist minister who has for many years openly rejected the doctrine of endless punishment, has recently been elected, by a large majority, chairman of the Congregational Union of England and Wales.

THE *Big Rapids Pioneer* brings us an eloquent "Memorial Discourse" preached by Rev. H. A. Wales of that city on the Sunday following Memorial Day. This is only one of many similar discourses given on that day by our ministers in all parts of the country.

IN the June *Andover Review* Prof. Everett, of Cambridge, has a paper on George Eliot. He considers it a mistake to regard her as, in any important sense, a philosopher or an ethical writer. He thinks her function to have been, above everything else, that of the *aesthetic* teacher.

REV. C. G. HOWLAND, of Lawrence, Kansas, recently visited his former home in Kalamazoo, Mich., to speak at the funeral of the late Hon. Allen Potter, one of the oldest and most honored residents of Kalamazoo, and for many years an attendant upon Mr. Howland's ministrations there.

ARLINGTON STREET CHURCH, Boston, held a large audience Anniversary week, when the Children's Mission to the Children of the Destitute celebrated its thirty-sixth anniversary. The reports showed that during the past year 180 children have been added, 150 have been placed in good homes, and 34 are now at the Home.

CHEERING news comes to us from New Orleans. Rev. C. A. Allen has had a long, hard struggle, under very cloudy skies, but the clouds seem to be breaking. The subscriptions for the support of the society have of late been much increased. Mr. Allen has been very influential in organizing the charities of the city, and is obtaining a strong hold upon the public in many ways.

REV. KRISTOFER JANSON, of Minneapolis, Minn., who attended the late Boston Anniversaries, remains East a few weeks to preach and lecture in aid of his new church. Monday evening, June 8th, he lectured at Eliot Hall, in Jamaica Plain; on "Scandinavian Folk-lore." June 7, he preached at the Jamaica Plain Unitarian church, and June 1 at Mr. Slicer's church, Providence, R. I.

HALF the good of sending delegates from churches to Conference is lost if those delegates do not report to those who send them, on their return. How often do delegates do this? A report comes to us of delegates of one church at least that did, after the Western Conference in St. Louis. In Davenport, Iowa, a gathering was held in the Unitarian Church parlors, at which Rev. Mr. Judy, and the five ladies who

accompanied him to St. Louis, each read a short paper upon what they had heard and seen and learned. Then Rev. Mr. Clute, of Iowa City, who had been invited to be present, followed with an address giving his views of the Conference and its work. Thus a very profitable as well as a very delightful evening was spent. Is not here a good example for all our churches to follow?

SOME of our English Unitarian ministers have had marked success in holding "People's Services" in large halls and interesting the laboring classes in our liberal gospel. We are glad to see, as looking in the same direction, that arrangements have been made for Rev. W. Carey Walters to conduct a series of such services for the people during next winter in the Rotunda Theatre, Liverpool.

IN the "Western Directory," published in the Conference number of *UNITY*, the following corrections should be made: In the list of Organized Societies, pp. 139 and 140, "The People's Church" in Arcadia, Wisconsin, should appear. The "First Christian Congregational Church" in Geneva, Ill., should be printed "The First Unitarian Society." In the Apportionment List, p. 134, the name "Geneva" should appear, with an apportionment of \$20 set opposite to it. In the list of Laborers on page 140, the name of Rev. T. Grafton Owen, pastor of the People's Church of Acadia, should be found. Rev. Wm. C. Wright should appear as preaching at Cooksville and Bear Creek instead of at Wyoming.

THE London *Spectator* commends, in the following strong way, Martineau's new work on Ethics: "This is unquestionably one of the most powerful of those not too numerous books which the rare philosophical genius of English thinkers has produced. Mainly historical as it is in its structure, it is the history of ethical systems as treated by one who has a fixed standard of his own by which to judge and estimate the philosophy of others. Dr. Martineau's account of the greater ethical systems is so happy in its choice of the strongest types, and so vivid, as well as so learned and subtle in picturing them, that it is impossible to read what he tells us of any of these great thinkers without feeling the deepest interest, both in the system delineated and in the mind of the critic who is showing us so brilliantly, while he describes another, where and why the thought of that other succeeds or fails in satisfying himself. We doubt whether another book on ethics so original as this has been published since Bishop Butler published his 'Three Sermons on Human Nature'; and certainly, to the knowledge of the present writer, no book has ever been published in the English language indicating the same deep study of the history of ethics, the same brilliant and keen insight into the turning-points of ethical problems, and the same large command of philosophical method. Dr. Martineau combines the thoroughness and laboriousness of Teutonic scholarship with the lucidity, the precision, and often the vivacity of French exposition. And if his book is not widely read in England it will only be a proof how little depth there is in the English interest in philosophical pursuits."

WOMEN'S WESTERN UNITARIAN CONFERENCE—MEETING OF BOARD OF DIRECTORS.

The Directors of the Women's Western Unitarian Conference held an executive meeting in the pastor's study of the Church of the Messiah, St. Louis, May 7th, 1885. Present, First Vice-President Mrs. J. T. Sunderland, presiding; Mrs. G. E. Gordon, Secretary; Mrs. John Wilkinson, Mrs. W. C. Dow and Miss F. Le Baron, of Chicago, Illinois; Mrs. C. S. Udell, of Grand Rapids, Michigan; Mrs. C. T. Cole, of Mt. Pleasant, Iowa; Miss Sarah A. Brown, of Lawrence, Kansas; Mrs. C. J. Richardson, of Princeton, Illinois; Mrs. J. C. Learned, Mrs. C. P. Damon, and Mrs. J. G. Chapman, of St. Louis.

After discussion it was decided "that the plan of work" adopted in May, 1884, stand for the current year, namely: 1st. The election of a Recording Secretary, to be responsible for records of quarterly meetings of Directors only; 2. Each State Director to be responsible for a report from every society in her State; keep up a correspondence with the several societies, and have a general knowledge of her own society in the city or town in which she lives; gather all the records of the State, and make a full report to the General Conference once a quarter. She should also find out what is best in our liberal literature for the present need, and see to its circulation as far as practicable. She can call in aid if necessary.

The employment of a Corresponding Secretary having been found necessary during the past year, and Miss Frances Le Baron, of Chicago, having been re-elected to that position, it was voted that she be engaged definitely as follows: (1) To give on an average two hours a day to office-work; (2) to take charge of the Loan Library; (3) to visit such Conferences as the Executive Committee may determine, her traveling expenses to be met. The salary fixed upon is two hundred dollars for the year, ending at the close of the annual meeting in May, 1886.

The following resolutions were passed:

"Resolved, That we pay our proportion of the rent of the Central Office."

"Resolved, That an appropriation, the exact sum to be determined on hereafter by the Executive Committee, should be made for preparation, printing, and distribution of programmes for *Religious Study Classes*, to be ready as early as September, 1885, and to be furnished free whenever called for.

"Resolved, That an appropriation, the exact sum to be determined upon hereafter by the Executive Committee, should be made for the purchase of our Liberal Literature for distribution."

A vote of thanks was given the retiring president, Mrs. Sunderland, for her able address on "The Study of Religious Literature as an Essential Part of Church Work." It was decided to publish the same in leaflet form for circulation.

Voted to appropriate twenty-five dollars for postage, letter heads, stationery, etc.

Meeting adjourned to first Thursday in June, 1885.

MRS. G. E. GORDON.

Recording Secretary W. W. U. C.

Announcements.

The Subscription price of *UNITY* is \$1.50 per annum, payable in advance. Single copies 5 cents.

The date on the address label indicates the time to which the subscription is paid.

Remittances are acknowledged by changing this date. No written receipts are sent unless requested.

Subscribers are requested to note the expiration of their subscriptions and send in their renewal without waiting for a bill. No paper discontinued without an express order and payment of all arrearages.

Make checks payable to the order of Charles H. Kerr.

Contracts for Advertising in *UNITY* can be made by applying to Edwin Alden & Bro., Fifth and Vine streets, Cincinnati, or 140 Nassau street, New York City. Rate per line 8 cents. Electrotypes must be on metal.

CHICAGO CALENDAR.

CHURCH OF THE MESSIAH.

Cor. Michigan ave. and Twenty-third st.
Minister, Rev. David Utter. Residence, 13 Twenty-second street.

Next Sunday will be Children's Day, or Flower Sunday. The children are asked to come in the morning and hear the sermon and see the Christenings, if any, and in the afternoon the service will be their own. It will begin at 4 o'clock, but the Sunday-school is requested to meet at 3:30 to rehearse the songs, etc. There is also a rehearsal Saturday, at 3:30 P.M., that all are asked to remember and attend.

UNITY CHURCH.

Cor. Dearborn ave. and Walton place.
Minister, Rev. George Batchelor. Residence, 24 Wisconsin st.

Sunday, June 14, the pastor, will preach at 10:45, morning. Sunday-school at 12:10.

THIRD UNITARIAN CHURCH.

Cor. Monroe and Laflin sts.
Minister, Rev. James Vila Blake. Residence, 208½ Warren ave.

Sunday, June 14, the Flower Festival, at 10:45 morning. Sermon on Birds.

Children of the Church and Sunday-school who have kept their Christmas baskets are invited to bring them to the church on Saturday afternoon, together with wild or garden flowers, if they can readily obtain any.

Picnic on Saturday, June 20. Particulars to be announced on Sunday.

Teachers' Meeting on Monday, June 15, evening.

Longfellow Class on Tuesday, June 16, evening.

ALL SOULS CHURCH.

In Oakland Hall, corner Oakwood Boulevard and Ellis ave.

Jenkin Lloyd Jones, minister. Residence, 200½ Thirty-seventh street. Services 10:45 A.M.; Sunday-school 9:30 A.M.

Sunday, June 14, the pastor will preach at the usual hour; subject, "The Ministrations of Nature."

Teachers' meeting on Saturday, 4:30 P.M.

The services at Rosalie Music Hall, South Park, for the remaining Sundays in June, will be held in the evening instead of the afternoon, beginning at 7:45. Subject next Sunday evening, "Redeeming Love."

CONFERENCES.

THE WISCONSIN CONFERENCE.

The summer meeting of the Wisconsin Conference of Unitarian and Independent Societies will be held at Arcadia, Wis., June 25-28, 1885.

The meeting will begin on Thursday evening with a sermon.

During Friday, Saturday and Sunday there will be various sermons, essays, addresses and platform meetings.

The following persons will be present and take part in the exercises:

Rev. J. T. Sunderland, of Chicago.

Rev. David Utter, of Chicago.

Rev. Wm. C. Wright, of Madison, Wis.

Rev. S. S. Hibbard, of LaCrosse, Wis.

Prof. D. B. Frankenburger, of Madison, Wis.

Rev. J. H. Crooker, of Madison, Wis.

Miss A. A. Woodward, of Madison, Wis.

Miss Frances Le Baron, of Chicago, Ill., etc.

All Societies in Wisconsin are expected to send delegates.

All persons interested in religious subjects are cordially invited. The meeting promises to be large and interesting.

Wm. F. Allen, Pres., Madison, Wis.

Rev. J. H. Crooker, Madison, Wis.

INVITATION OF ARCADIA SOCIETY.

The society in Arcadia extends a cordial invitation to all to join with us in the coming meeting.

All who expect to attend the meeting will do us a great favor by sending in their names at once, that the committee may be able to find comfortable homes for all.

The ordinary reduction of railroad fare is provided.

T. GRAFTON OWEN, Pastor.

ARCADIA, June 8, 1885.

THE IOWA UNITARIAN ASSOCIATION.

Will hold its Annual Summer Conference at Sioux City, July 1, 2, 3, and 5. Rev. H. M. Simmers, of Minneapolis, will give the Conference Sermon. An excellent programme is in preparation, and an earnest and inspiring Conference anticipated. All scattered friends of the cause are cordially invited to attend.

MRS. C. T. COLE, Sec.

THE next meeting of the Michigan Unitarian Conference will be held in Grand Rapids, June 23-25. The opening sermon will be preached on Tuesday evening, June 23, by Rev. M. J. Savage, of Boston.

MISCELLANEOUS.

KINDERGARTEN HINTS FOR PRIMARY TEACHERS.

A class for Primary Teachers, desiring an insight into Kindergarten methods and means, as applied to school work, will be opened in Eau Claire, Wisconsin, June 29, 1885, to continue six weeks under the auspices of the Eau Claire Kindergarten Association.

Tuition, including the cost of material used, twenty-five dollars (\$25).

Applicants also received for the full kindergarten course. Tuition, fifty dollars.

D. P. SIMONS,

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A STRICKEN DAUGHTER.—"I have enjoyed and profited so much by the *Register* the past year that I shall never willingly be without it; and, in the recent death of a sainted mother, its words of comfort and hope have been of untold value to me."

AN ORTHODOX SHEPHERD SAYS.—"I am enjoying the *Register* more and more each week. The tone of your paper is such that it has given me a new idea of the much-abused term 'Liberalism.' A divine liberality is what the world needs as much as anything."

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AND

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For 1884-85.

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Rev. Russell N. Bellows & Rev. Albert Walkley.

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